

## Foreword

*All praises are for Allah Ta'ala, the Executioner of all affairs.  
'Salaat and Salaam upon the best of all Creation,  
Sayyidina Muhammad ( ﷺ ), eternally.*

Hazrat<sup>1</sup> Maulana Yunus Patel Saheb ( رَحْمَةُ اللَّهِ عَلَيْهِ )<sup>2</sup> was the Khalifa<sup>3</sup> of two illustrious personalities: Hazrat Maulana Hakeem Muḥammad Akhtar Saheb (Mudda Zilluhu)<sup>4</sup> and Hazrat Mufti Mahmood Hasan Gangohi ( رَحْمَةُ اللَّهِ عَلَيْهِ ), and was, himself, the mentor and spiritual guide of thousands throughout the world.

In character, Hazrat Maulana was the picture of piety and righteousness, with a heart burning with the love of Allah Ta'ala and His Beloved Rasool ( ﷺ ). Hazrat's sincerity and deep-hearted desire to connect people with Allah Ta'ala and His Beloved Rasool ( ﷺ ), was manifest in his unrelenting efforts, serving Deen and the Creation of Allah Ta'ala.

The emphasis of Hazrat's teachings was moral and spiritual reformation and purification; the central theme being the Love of Allah Ta'ala and Rasulullah ( ﷺ ), which is the catalyst in engendering piety. *Alḥamdulillah*, Hazrat Maulana's talks have been most instrumental in a great number of men, women and youth changing and reforming their lives in accordance to the Pleasure of Allah Ta'ala.

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<sup>1</sup> *Hazrat* : literally means, 'the respected' . A title used when addressing a religious luminary.

<sup>2</sup> *Rahmatullah 'alayh* : 'May the mercy of Allah be upon him.' This is mentioned after the name of a religious personality who is deceased.

<sup>3</sup> *Khalifa* : Deputy or representative of a Shaykh.

<sup>4</sup> *Mudda Zilluhu* : meaning, May he live long.

Despite Hazrat Maulana's demise, Muslims, all over the world, are still benefiting tremendously from the recordings of Hazrat's programmes as well as the books of Hazrat Maulana. Many have found these a means of increasing and strengthening their *Imaan* (faith) and *Yaqeen* (conviction) in Allah Ta'ala and their love of Rasulullah (ﷺ).

This book is a compilation of Hazrat Maulana's advice and brilliant and inspiring analogies, which are found to be very effective in the process of reformation. Reading through each exposition and one is amazed at the remarkable lessons derived; each one offering 'food for thought' and wonderful incentive and encouragement for those seeking the Pleasure of Allah Ta'ala.

Most of this book was compiled in the year 1427 (2006), and was also edited by Hazrat Maulana (رحمة الله عليه).

May Allah Ta'ala make this book solely for His Pleasure, and accept the very humble effort. May He make it a *Sadaqa-e-Jaariyah* for my Shaykh<sup>5</sup>, as well as myself and all those who kindly contributed in its publication. May Allah Ta'ala grant us all a deep understanding of the knowledge acquired, accompanied with the '*taufeeq*' of practice on the commandments of Allah Ta'ala and the beautiful teachings of Rasulullah (ﷺ)- with sincerity and Divine acceptance.

May Allah Ta'ala grant Hazrat Maulana the best of Aakhirah.

[Ramadaan 1433 / August 2012]

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<sup>5</sup> *Shaykh* : Spiritual mentor and guide



IN THE NAME OF ALLAH<sup>6</sup>,  
THE COMPASSIONATE, THE MERCIFUL.

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ ط

“... AND THOSE WHO HAVE IMAAN<sup>7</sup> ARE MORE INTENSE  
IN THEIR LOVE FOR ALLAH...”

[SURAH BAQARAH 2 : 165]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ٥

“O YOU WHO BELIEVE; FEAR ALLAH AS HE SHOULD BE FEARED AND  
DIE NOT EXCEPT IN A STATE OF ISLAM<sup>8</sup>.”

[SURAH AAL-E-IMRAAN 3 : 102]

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ ٥

“O YOU WHO BELIEVE; FEAR ALLAH AND KEEP IN THE COMPANY OF  
THE SAWDIQEEN (THE TRUTHFUL ONES).”

[SURAH TAUBAH 9 : 119]

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<sup>6</sup> Allah : The Name of the Creator of the Universe

<sup>7</sup> Imaan : Faith / Belief [To accept with the heart]

<sup>8</sup> Islam : Literally means ‘Submission’.

NB.: Do not touch the Arabic script of the Aayaat (verses) of the Qur`aan Shareef if not in a state of Taharat (cleanliness) – i.e. Wudhu, or Ghusl (if required).

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## Mirror Reflections

It is said: *“The room, in which there is no mirror, is worse than a prison-cell for a woman”*. ...Of course, the same can be said about many, many men, who spend hours in front of the mirror for the sole purpose of beautification.

This statement is to give us an idea as to how often a person looks into the mirror; so much so, that one will say that the mirror is indispensable.

...To look into a mirror, comb one's hair, etc. is not *Haraam* (forbidden). In fact, to do so is the *Sunnah*<sup>9</sup> of Nabi (ﷺ). We will also find in the duas<sup>10</sup> of Nabi (ﷺ), the dua when looking into a mirror:

اللَّهُمَّ أَنْتَ حَسَّنْتَ خُلُقِي فَحَسِّنْ خُلُقِي

***“O Allah, You have beautified my features, so beautify my character as well.”***

Even so, the mirror must not become an obsession.

The efforts made in beautifying the face and maintaining the physical body in good shape, have turned into a multi-billion dollar industry. The interest and concern is directed towards

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<sup>9</sup> *Sunnah* : The practice of Rasulullah (Sallallaahu ‘alayhi waSallam)

<sup>10</sup> *Duas*: Supplications

something which will inevitably turn to dust; whereas we have not been created for just the beautification of the face and body; that from the morning until the night, the person is fixated with nothing but his physical appearance.

Be that as it may, we find that there are various kinds of mirrors : There are those mirrors that give a true and correct reflection, there are mirrors that magnify the person's features, and there are even mirrors that reflect a distorted or twisted image. ...The face may be the same, but the reflection is dependent on the type of mirror looked into.

Then again, there are times when a person's beauty is affected by other factors.

...When we traveled by train, in India, we traveled in third class coaches and sometimes long distance. Due to some of the windows of the carriage left open, or due to the windows being broken, dust would cover the carriage. We would be covered with dust from head to toe. Anyone seeing us would see a different appearance. Accordingly, certain factors, like sickness, sleep, travel, etc. have an effect on a person's appearance.

Similarly, the same can be said about our physical hearts, as well as our spiritual hearts. The spiritual heart is also not always in the same condition. In fact, the heart is called '*qalb*' in the Arabic language due to the fact that it is perpetually in a state of change.

Rasulullah ( ﷺ )<sup>11</sup> explained the likeness of the heart as:  
***‘The heart (qalb) takes its name from its constant changes (taqallub). The likeness of the heart is that of a feather at the base of a tree, being turned over and over by the wind.’***<sup>12</sup>

***‘The heart of the son of Aadam changes more quickly than a pan of rapidly boiling water.’***<sup>13</sup>

Just as we are conscious of maintaining the beauty of our appearance and physique, there has to be a sense of consciousness, more so, in maintaining the beauty of the spiritual heart.

As a poet aptly said:

***We looked into the mirror for blemishes on the face,  
But we did not look at all the blemishes of the heart.***

The mirrors for the spiritual heart are the Qur’aan Shareef, Ahaadeeth<sup>14</sup> of Rasulullah ( ﷺ ) and the advice of the Ahlullah (People of Allah).

Rasulullah ( ﷺ ) also informed us:

المؤمن مِرَاةُ الْمُؤْمِنِ

***‘A Believer is the mirror for a Believer.’***<sup>15</sup>

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<sup>11</sup> ‘May Allah bless him and grant him peace’. This is mentioned after the name of the Prophet Muhammad ( ﷺ ).

<sup>12</sup> Ahmad

<sup>13</sup> Tabraani

<sup>14</sup> Ahaadeeth : Sayings of the Prophet Muhammad (Sallallaahu ‘alayhi waSallam)

<sup>15</sup> Abu Dawud / Tirmizi/ Bukhari



Whilst a mirror discloses defects in our physique; **these mirrors disclose to us, the neglect and weakness of our spiritual hearts.** We are thus able to gauge our spiritual condition. We are able to see the blemishes of our hearts in these mirrors.

As I have said, there are some mirrors that give a magnified and enlarged reflection, or they give a distorted, twisted or skewed image – so then this is not a true and honest reflection of the person standing in front of that mirror. Similarly, there are Muslims who do not give a true reflection: If a Muslim is of bad character, and his actions are “twisted” and “distorted” due to his indulgence in sins, then he will not offer a proper reflection.

Just as we appreciate that the mirror which gives a true reflection, draws our attention to that part of our face or body that requires cleaning or improvement, we should be grateful to be afforded these spiritual mirrors – of the Qur`aan Shareef, Ahaadeeth, wise teachings of the learned, and advice of righteous and sincere Muslims – through which we can clean, improve and beautify our spiritual hearts.

**If we are assuming the role of the mirror, then we should keep in mind that a good mirror only discloses weaknesses or defects. A good mirror does not criticize, exaggerate and advertise to all and sundry, another person’s weakness.**

Being a “mirror” to another could also be taken to mean that a person should become righteous so that whoever sees him will be encouraged

to do good deeds; like a person who looks into a mirror, and then tries to perfect his appearance. For example : A Muslim who wears the Sunnah dressing, will Insha-Allah, be a means of guidance and encouragement to those who see him and who are not dressed accordingly. They will be more conscious of their Muslim identity, and will, Insha-Allah, adopt the correct attire. The same would follow in respect to good actions, behaviour, dealings and so forth.

If we are concerned about the beautification of our *Imaan*, we will make every effort to remove any trace of ‘unsightliness’ (i.e. pride, show, vanity, jealousy, malice, etc.) or even sins such as lying, cursing, casting evil gazes, interest, fraud and so forth.

In the beauty industry, we will find all kinds of products, together with innumerable beauticians and consultants offering various treatments and packages. There are so many different kinds of washes, scrubs, lotions and creams advertised for facial and body beauty - *detoxifying wash, day cream, night cream, nourishing cream, replenishing cream, moisturising cream* and what not.... In the spiritual industry, we will also find beauty “products”.

Just as many use detoxifying washes and scrubs to clean the skin, so should we be giving our spiritual hearts an invigorating detoxifying wash and scrub, with sincere Taubah<sup>16</sup> and Istighfaar<sup>17</sup>.

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<sup>16</sup> *Taubah* : pledging not to return to sins in future

<sup>17</sup> *Istighfaar* : Seeking Forgiveness

Likewise, we will find the various spiritual “lotions” and “creams” for day, night, for different conditions and for all types of situations : The duas of morning and evening, Zikrullah<sup>18</sup>, Tilawah<sup>19</sup> of the Qur’aan Shareef, Durood Shareef<sup>20</sup>, Ishraaq, Dhuhaa, Awwabeen, Tahajjud<sup>21</sup> ... all of which enhance the spiritual beauty during the day and replenish it during the night.

Added to this, we should also enhance our inner beauty by ‘*applying*’ the qualities of piety, generosity, forgiveness, tolerance, patience and other virtues, like how so many women and so many men apply all kinds of creams, make-up and perfumes to enhance their physical beauty.

Furthermore, there are so many who are particular about using “Sun block” to protect themselves against the harmful effects of sun exposure, using those lotions and creams which offer, as they say, “broad spectrum UVA and UVB protection”. **Allah Ta’ala has also granted us a “Broad Spectrum Sin Protection” – and it is ‘marketed’ as “TAQWA”.**

This Taqwa blocks us from the harmful effects of **sin exposure**. It is ‘*sin-prevention*’ which we cannot remain without. The instruction in its use is simple : **Apply it generously, all over one’s heart, body and soul, for maximum protection against sins**: i.e. be conscious of Allah Ta’ala in every sphere of life.

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<sup>18</sup> *Zikrullah* : Remembrance of Allah Ta’ala

<sup>19</sup> *Tilawah* : Recitation of the Qur’aan Shareef

<sup>20</sup> *Durood Shareef*: Seeking Allah’s Blessings on the Prophet (Sallallaahu ‘alayhi waSallam).

<sup>21</sup> *Ishraaq, Dhuhaa, Awwabeen, Tahajjud* : Optional prayers

## Avoiding the Ash Clouds of Sins

**Extracted from one of Hazrat Maulana's last  
Informal programmes in Madina Munawwarah**

One young friend of mine, who is a pilot, recently flew to Australia. Due to the ash clouds, they were told they would not be able to take off. They were thus delayed a few days.

When he returned, I asked him : *'There was still a lot of ash. What did you'll do?'*

He said : *'They gave us a flight path whereby we could bypass the ash clouds. We took this route and we avoided the ash.'*

I then asked him : *'Did you take any lesson from that?'*

He, in turn, asked : *'What lesson?'*

I explained :

'The lesson is this : When there was a lot of ash, then there was danger that the ash-cloud would damage the engine of the Boeing you were flying. Your life was in danger and the lives of all the passengers were in danger. If you were caught in such an ash-cloud, you could have gone and the passengers could have gone. So they gave you a 'round about' route, to avoid the ash clouds and reach your destination.

The lesson we take is that when there is temptation to sin, or some fitnah<sup>22</sup> approaching, we must avoid it. We must take a 'round about' route. If that plane crashed, the lives would have gone. However, here, if there is a 'crash' – i.e. the person falls into sin – the spiritual life – Imaan - can go.

...Some of those crashes take the person's Imaan away.

Some pretty or handsome face takes away the Imaan of a person, or some other temptation or invitation to Haraam leads to a spiritual crash. The environment of drugs, pornography, fornication and adultery, gambling, music, etc. are like those ash-clouds.

The Muslim avoids all areas of sins – whether the cinemas, clubs, theatres or other venues of vice. To whatever extent he can avoid, he avoids. He takes a 'round about' route so that he can reach his destination safely. And the destination of a Muslim is Jannah<sup>23</sup>.

If there is a group of young girls dressed indecently and the gaze falls on them accidentally, then try and avoid an encounter with them. Don't even look again. Think that the ash clouds are approaching. ...If the person cannot lower his gaze and quickly walk pass, then he must move in another direction. Cross the street. Go over to the other side. Take another route lest he gets

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<sup>22</sup> *Fitnah* : trial / mischief

<sup>23</sup> *Jannah* : Paradise

**caught in the ash cloud of fitnah and loses his Imaan and Akhirah<sup>24</sup>.**

I told this pilot friend : ‘When you are flying the plane, then you avoid the ash clouds. Avoid those clouds of fitnah as well. ...On the plane itself, there will be encounters with the air-hostesses and female passengers. At that time, guard the gaze. **You** must be an example. You must show to others : **I am a Muslim**. ...That you do not behave like the other pilots behave.’

And the same applies to all of us. We too face different ‘ash-clouds’ of fitnah – whether on the plane or train, whether at work or in the bazaars and market places, whether at school or college. How do we respond? Do we adopt Taqwa<sup>25</sup>? Do we fear Allah Ta’ala? Do we take the opportunity to prove our sincere and deep love for Allah Ta’ala? Do we subscribe to ‘*Fafirroo Ilallaah*’ – i.e. we flee to Allah Ta’ala? Or do we recklessly ‘fly’ into the ash clouds of sins, unconcerned that we may be meeting our spiritual death?

There is no doubt that the environment around us is hazardous, dangerous and high-risk for our Imaan. Despite the scenario, a Muslim must be courageous. **We do have the courage. We need to only make use of that courage.**

Steer the heart and body away from those ash-clouds of fitnah if we want to reach the Hereafter safely, if we want to enter Jannah without delay; and above this, if we want to earn the Pleasure of Allah Ta’ala.

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<sup>24</sup> *Aakhirah* : Hereafter

<sup>25</sup> *Taqwa* : Piety / to abstain or restrain oneself from that which is forbidden.

How do we build up this spiritual strength, whereby we avoid sins like how the pilot avoids the ash clouds, or like how we would avoid the plague?

### **We work on developing the quality of Ihsaan.**

Rasulullah ( ﷺ ) explained the quality of Ihsaan as:

أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

**“THAT YOU WORSHIP ALLAH AS IF YOU ARE SEEING HIM, AND IF YOU CANNOT SEE HIM, THEN HE SEES YOU (ANYWAY).”**

The knowledge and the understanding have to be deeply impressed in the heart and mind : **“Wherever I am, my Allah is watching.”**

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daamat Barakaatuhum) says in poetry :

***“If you hide and commit sins,  
Someone is watching from above (Allah Ta’ala)...”***

A Muslim works towards developing the *sifat* (attribute) of Ihsaan in all aspects of his life. It is not confined to the different forms of Ibaadah (worship), like Salaah, Fasting, etc.; rather it is a reality which should be found across the spectrum of our lives.

Unfortunately, this quality of Ihsaan – this Conscious Awareness of Allah Ta’ala - is something which is lacking in our lives. As such, we very quickly and easily lose sight of Deen and Shariah, we lose

sight of that Khauf<sup>26</sup> and Khashiyat<sup>27</sup> of Allah Ta’ala, or muhabbat (love) of Allah Ta’ala.

The moment we are occupied in the mundane activities of life, we incline towards negligence. We forget Allah Ta’ala is watching. And this ‘ghaflat’ (negligence) is the stepping stone to spoiling the harmony of life. This ‘ghaflat’ is the HEN which lays the eggs of sins.

On the other hand, if this attribute is cultivated and nurtured in all aspects of life, ...**“That you worship Allah as if you are seeing Him, and if you cannot see Him, then He sees you (anyway).”** ...then this is opening the doors of success in both worlds.

The person who has developed within himself the beautiful state of “Ihsaan” will lead a very balanced life. Temptations will come his way, but he will not fall for those temptations. The quality of Ihsaan does not mean that shaytaan will then leave him (or her) alone. Shaytaan will work harder and will continue to tempt. However, due to this Muslim’s conscious awareness of Allah Ta’ala, he will not fall for the temptations. He will resist them. And in this manner, he will also secure the Noor<sup>28</sup> of Taqwa. In this way, he becomes the friend of Allah Ta’ala.

إِنَّ أَوْلِيَاءَهُ إِلَّا الْمُتَّقُونَ

**“... VERILY NONE ARE THE AULIYA (FRIENDS OF ALLAH) EXCEPT THOSE WHO REFRAIN FROM HIS DISOBEDIENCE...”**

[SURAH AL-ANFAL 8 : 34]

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<sup>26</sup> Khauf: Fear

<sup>27</sup> Khashiyat: awe

<sup>28</sup> Noor : Spiritual effulgence/ light



That Conscious Awareness of Allah Ta'ala makes us apply brakes and resist the temptation to sin. If we are faced with temptation, we will move away. Wherever we feel we will be tempted, then we will keep far from such areas. If an invitation to sin is extended to us, we will refuse and reject it.

Our dua is, as my Shaykh says, in poetry :

***'(O Allah) wherever I am – whether on earth or in the skies –  
my Taqwa must always remain safe.'***



## Formula for Unlimited Blessings

The Story of Hazrat Halima Sa`diyya (رَضِيَ اللهُ عَنْهُ), the foster mother of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is well-known.

The custom of the Arabs who lived in the towns was to entrust their young children in the care of the Bedouin women, who earned a living by being wet nurses. For the town Arabs, this time afforded their children the healthy environment of the desert, facilitating good health, strength and an opportunity to master the rich, untainted speech of the Bedouins.

Thus, it was the good fortune of Hazrat Halima Sa`diyya, that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) was destined for her.

In the many books on the Seerah<sup>29</sup>, we read Hazrat Halima's personal account of how she, her husband and baby travelled in the company of other women, in search of children to suckle. It was a time of famine and drought, and theirs was a state of hunger and want, to the extent that she could not even feed her baby.

On reaching Makkah Mukarramah, none of the women were prepared to accept Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) once they were told that he was an orphan. Their hope was to secure a child whose father would reward them generously.

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<sup>29</sup> *Seerah* : Biography / way of life

Whilst the other women were successful in their quest, Halima was not. Before departing from Makkah Mukarramah, she decided to take the orphaned baby, rather than have none to take home.

Hazrat Halima related herself, that the moment she lifted him into her arms, she found to her great surprise, that she had sufficient milk to feed him, as well as feed her own little baby. And she thereafter related the good fortune that came their way, whilst taking care of the little Muhammad ( ﷺ ): Their she-camel was suddenly blessed with plentiful of milk; her lean, slow donkey was suddenly blessed with strength and speed; their barren land was blessed with plentiful of grass for their animals to feed on. And like this, prosperity filled their home due to the presence and blessings of Rasulullah ( ﷺ ).

Reflecting over this, we learn so much: Just the physical body of Nabi ( ﷺ ) coming into the arms of Hazrat Halima as a little baby, caused such blessings to pour into their lives.

Nabi ( ﷺ ) was not able to give lengthy speeches in the arms of Hazrat Halima; nor was his character, his dealings, his relationships with people, his honesty and his truthfulness, his charity and his sincerity, his nobility and forgiveness, and other beautiful characteristics apparent at that time, when she took the little baby into her arms. At that stage, it was only the physical body of Nabi ( ﷺ ) as a baby ... yet look at the tremendous Barakah.

Blessings in their lives, in their home, in their time, in their animals and crops, in their food... Blessings in everything.

**If so much of Barakah came with just lifting and carrying the physical body of Nabi ( ﷺ ), then what would we say about the Barakaat and the blessings that a person will see and experience in his own life, if he has to implement the teachings and character of Nabi ( ﷺ )?**

What kind of blessings will the Ummah of Rasulallah ( ﷺ ) experience if they have to bring into their lives, the beautiful Sunnah?

We will experience the same Barakaat that Allah Ta'ala gave to Hazrat Halima and thereafter what became even more manifest in the lives of the Companions of Nabi ( ﷺ ).

Look at their condition: Most of the Sahaba-e-Kiraam ( رَضِيَ اللَّهُ عَنْهُمْ ) were extremely poor, undergoing extreme difficulties, tests and trials. But with the implementation of the teachings of Nabi ( ﷺ ) in their lives, look at the Barakaat that Allah Ta'ala gave to them: The Persian Empire at their feet, the Roman Empire at their feet – something that could not be even imagined at one time, but the Prophecies of Nabi ( ﷺ ) were seen and experienced by them.

Of course they did not just sit and do nothing. They did what they had to do - they fulfilled their part of the contract. They performed their Salaah, they gave their Zakaah, they kept their fasts, they performed Hajj if it was Fardh, they were kind, they

were charitable, they were honest, they were truthful; each one brought the beautiful, noble character of Nabi ( ﷺ ) in his or her life. ...They went forth in Jihad with Nabi ( ﷺ ), and after his demise also, they spread the message of Islam and the teachings of Rasulullah ( ﷺ ) in the world – and then look at the Barakaat that came pouring into their lives... “*Barakaat minas samaa’i wal ardh*” (Blessings from the heavens and the earth).

Thus, if we look at that incident of Hazrat Halima Sa`diyya ( رضى الله عنها ), and the blessings of just taking Rasulullah ( ﷺ ) into her arms as a baby, then we draw the lesson: **Blessings are sure to follow, in abundance, if we only bring into our lives the beautiful Sunnah of Rasulullah ( ﷺ ).**

**So simple.**

**Let those who wish to enjoy blessings, bring alive the Sunnah.**



## 4

### Fashion

Fashion is a test of the very severe kind. In fact, it is a madness and an obsession that has afflicted many. It makes a person blind, except to the chase of keeping up with the latest fashion trends, styles and designs; which are ever changing.

**Have we ever stopped to think that one day, very soon, we will leave this world wrapped in a simple *kafan* (shroud), the pattern and style of which has remained the same and will always remain as is?**

How senseless it is to make fashion the '*be all and the end all*' of our lives, when the inescapable occasion of death calls for just one *kafan*, **with no designer names or brand labels.**

Hazrat Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) makes plain this reality :

***The world is 'darul ghuroor' - A world of deception  
The day man is delivered to his grave,  
Nothing except his shroud accompanies him***

Since some people would have even competed in giving a costly *kafan*, Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said : "*Do not be extravagant in shrouding, for it will be quickly decayed.*"<sup>30</sup>

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<sup>30</sup> Abu Dawood

Hazrat Abu Bakr Siddiq (رَضِيَ اللهُ عَنْهُ) had stated before his demise: *‘...New clothes befit the living and old clothes befit the decaying body.’* This does not mean that new material must not be used for the *kafan*; rather it was said to prevent any kind of “competition” and differentiation in the *kafan* of rich from poor.

To wear good clothes, eat fine food and live well is not Haraam (forbidden), if the earnings are Halaal (lawful) and our obligations to the poor and needy are also met.

Many Muslims do not fulfil the obligation of Zakaah<sup>31</sup> and Sadaqaat<sup>32</sup> which is binding upon them, thus denying the poor and needy what rightfully belongs to them. This is a very major sin and the punishment is very severe.

Whilst it is permissible to live well, it is not acceptable to be lavish, exceeding all bounds of Islamic guidelines, ignoring the plight and the dire circumstances of the poor and needy. Many are without employment, food and even homes – more especially in these times wherein inflation has gone through the roof, and a loaf of bread and a litre of milk are beyond the means of the poor. We should be considerate and remember that we will be questioned about our expenditure on the Day of Qiyaamah<sup>33</sup>.

**...What has to be understood is that we must not become slaves of passion and fashion, nor should our dressing be a source of**

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<sup>31</sup> *Zakaah*: An obligatory form of charity, due upon those who have a certain amount of wealth, to give to the poor and needy. This is a pillar of Islam. (Details can be found in books of Jurisprudence)

<sup>32</sup> *Sadaqaat* : Other forms of charity.

<sup>33</sup> *Qiyaamah* : Resurrection

**pride and arrogance.**

It is within acceptable limits to wear beautiful clothes, out of appreciation for the wealth bestowed upon us. A Hadeeth makes mention : **“Allah loves to see the effects of His blessing on His slave.”**<sup>34</sup>

Another Hadeeth states: **“Allah is Beautiful and loves beauty. Pride means denying the truth and looking down on people.”**<sup>35</sup>

Allah Ta’ala highlights this outward adornment as a Divine Blessing, but categorically states that the best adornment is the adornment of righteousness.

يَبْنِيْ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْآتِكُمْ وَرِيشًا ط وَلِبَاسُ التَّقْوٰى لَا  
ذٰلِكَ خَيْرٌ ط ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ۝

**“O CHILDREN OF ADAM! WE HAVE BESTOWED CLOTHING UPON YOU TO COVER YOURSELVES AND AS AN ADORNMENT, AND THE CLOTHING OF RIGHTEOUSNESS, THAT IS THE BEST. SUCH ARE AMONG THE SIGNS OF ALLAH, THAT THEY MAY RECEIVE ADMONITION.”**

[SURAH AL-A’RAAF 7:26]

Thus, our clothing and accessories should not become the medium of us falling prey to the deadly diseases of *takabbur* (pride), *ujub* (vanity) and *riyaa* (show and ostentation), as is so common today.

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<sup>34</sup> Tirmizi

<sup>35</sup> Sahih Muslim



We have been cautioned in the Hadeeth in regards to even the **intention** behind our dressing : **“Whoever wears garments for fame, Allah will clothe him with the garment of disgrace.”** <sup>36</sup>

It is this diversion and game of “fashion” which literally gulps and swallows Muslim money and opens the doors of wastage, extravagance, rivalry, living beyond one’s means, purchasing on interest; and being negligent of the purpose of this worldly life.

There is great ease and comfort in simple living without being shackled by the need to change with changing designs and fashion. ***Simplicity is a part of Imaan*** <sup>37</sup> and

وَلِبَاسُ التَّقْوَىٰ لَا ذَلِكَ خَيْرٌ ط

**‘THE DRESS OF RIGHTEOUSNESS - THAT IS THE BEST.’**

[SURAH AL-A’RAAF 7 : 26]

There are those who use the *Ahaadeeth* on neatness, *Taharah* <sup>38</sup> and so forth, as justification for modern day lavishness; whereas fashion, lavishness and extravagance are very different from neatness and good grooming.

Hazrat Khwaja Azizul Hasan Majzoob (رَحْمَةُ اللَّهِ عَلَيْهِ) very aptly stated :

***You are always concerned : ‘I must remain above all.***

***My fashion and beautification must excel all.’***

***Is this how one who is going to die, lives ?***

***The outward beauty of the world has deceived you.***

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<sup>36</sup> Abu Dawood

<sup>37</sup> Abu Dawood

<sup>38</sup> *Taharah* : purity / cleanliness

## Family Ties

Allah Ta'ala holds back His *Rahmah* (mercy) from those who break family ties.

If the tie is broken solely for the pleasure of Allah Ta'ala; for some **legitimate Islamic reason**, then to do so would not be a sin.

However, we who are the slaves of our egos and nafs should be careful that shaytaan does not instigate us to sever family ties in the name of Deen<sup>39</sup>, whereas it is, in reality, for the sake of our nafs<sup>40</sup>. As a result of breaking ties, the entire family – in truth, the entire community suffers. Allah Ta'ala holds back His blessings.

Hazrat Abdullah Ibn Abi Aufa (رضى الله عنه) had related that in the evening of the Day of Arafah, the Sahaba (رضى الله عنهم) were sitting with Nabi (صلى الله عليه وسلم) when he announced: *'Anyone who has broken his relationship with any of his kin, should leave the company and not sit with us.'*

**ONLY ONE** man got up and left... clearly illustrating that the Sahaba-e-Kiraam (رضى الله عنهم) upheld and preserved family ties.

The man returned after some time and informed Nabi (صلى الله عليه وسلم) that on hearing the order, he immediately went to

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<sup>39</sup> *Deen* : religion

<sup>40</sup> *Nafs* : ego

his aunt with whom he had severed ties. He explained to her the instruction of Rasulullah ( ﷺ ). On hearing it, she made a dua of forgiveness for him, and he for her, and they reconciled. Rasulullah ( ﷺ ) was extremely pleased, allowed him to rejoin their company, and explained to his companions that **Allah Ta'ala does not grant His blessings on a community among whom there is someone who has broken off family ties.**

If we have to consider our times, then in almost all cases it is because the ego has been hurt by the snubbing or bad attitude of relatives that causes the break up. As Muslims, we should be good to our relatives, even if they are unkind to us. The Hadeeth states :

***'He who reciprocates good treatment does not really strengthen family bonds; but the one, who through kind behaviour, strengthens his ties of kinship with those who sever relations with him, does so.'*<sup>41</sup>**

Whilst visiting another country on a lecture tour, a brother met me and said to me that he has elderly parents, whom he is taking care of. However, from their side, there is no appreciation. He keeps serving them and giving to them, but there is no expression of gratitude.

His brother visits the parents 'once in a blue moon' and brings a gift; and for this, the parents sing this son's praises. And yet, this is the son who seldom gives them his time and hardly ever serves

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<sup>41</sup> Bukhari and Tirmizi

them. So the brother said that this was eating him up, that he is doing so much, but the attention and appreciation is going to the brother.

I replied to him: ***“Remember just one simple thing, and all this disappointment and these frustrations will disappear:***

***“DO FOR ALLAH’S PLEASURE  
HE WILL GIVE FROM HIS TREASURE.”***

*Simple ...and see how, despite their ingratitude and inattention, you will find tremendous happiness in the sacrifices you make for your parents. And Allah Ta’ala will show you His happiness in various bounties, on your sincerity and service to your parents.”*

Alhamdulillah, the brother was extremely thankful for this piece of advice and was already happy with the great honour and privilege of serving his parents.



## 6

### The Rose Garden

One of my uncles is an artist. Amongst his paintings, he had a picture of a rose held in a hand. The thorn from that rose flower had injured the person's thumb and blood trickled down that thumb.

In 1969, when I returned home, after 7 years in India, he asked me to choose any painting. I chose this particular one, since it conveyed a message with deep meaning. ...What is the message?

***Don't think that there is no danger in the rose garden. That garden may be filled with all kinds of charming, colourful and fragrant rose flowers, but don't go in, thinking that there is no danger.***

***Beneath the petals of those beautiful, fragrant and sweet smelling flowers are thorns. Safeguard yourself and your garments when you walk through that garden, for those thorns cannot be trusted. They could cause you injury.***

This world is like that beautiful garden. Smell the fragrance – i.e. make use of the things of the world. Use and enjoy everything *Halaal*<sup>42</sup>, but beware of sins... the thorns of sins. These cannot be trusted, for these will definitely cause harm and injury. So do not fall for the temptation to touch, see, hear, speak or walk towards Haraam.

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<sup>42</sup> *Halaal* : Lawful

The thorns of **sins** not only scratch and wound our bodies, they also pierce, damage and mar our delicate Imaan. The detrimental consequence of these thorns can even lead to ruin in the Hereafter. How many have lost their health, to Aids and other such diseases? How many have forsaken their religion for a beautiful or handsome face, or some wealth, power, name – at the great cost of their salvation in the Hereafter?

The message conveyed by this picture is that we need to take the walk of life, through the garden of this world, with caution and care. *This caution and care is what is termed **Taqwa**<sup>43</sup>.*

It has been mentioned that once Hazrat ‘Umar (رضى الله عنه) asked Hazrat Ubayy bin Ka’b (رضى الله عنه): ‘What is **Taqwa**?’

He, in turn, asked : ‘*Did you have the experience of walking through thorny shrub?*’

Hazrat ‘Umar (رضى الله عنه) replied : ‘Yes.’

Hazrat Ubayy bin Ka’b (رضى الله عنه) asked : ‘*How did you walk ?*’

Hazrat ‘Umar (رضى الله عنه) replied : ‘*I rolled up my garment and walked very carefully and cautiously, so as not to be harmed by the thorns.*’

Hazrat Ubayy bin Ka’b (رضى الله عنه) responded : ‘*That is Taqwa.*’

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<sup>43</sup> *Taqwa* : Piety / to abstain or restrain oneself from that which is forbidden

## Powerful Detergents

There are many laboratories in the world, working and specializing in detergents. Each one trying to produce the best detergent, which would be the easiest in removing stains.

Each company makes a claim that their detergents are the best, giving you a power-cleaning wash and removing the toughest stains.

In the spiritual world, we find that the spiritual heart is such a sensitive entity that is easily stained. Some stains are easy to remove; others are very difficult to do away with.

Thus, the spiritual heart also requires detergents for the heart to remain ***‘whiter than white’, ‘brighter than bright’*** or ***‘super bright’*** – as we read in different advertisements.

Those stains of the spiritual heart (i.e. one’s minor sins) which are easy to remove, are washed away with the water of Wudhu (ablution), with Salaah and with many different Ibaadaat, which the Ahaadeeth have informed us, have the effect of removing the stains of sins.

Rasulullah ( ﷺ ) said : ***‘Whoever performed Wudhu and performed it well (i.e. according to the prescribed rules), all his sins will go out, even from under his nails.’***<sup>44</sup>

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<sup>44</sup> Muslim

Rasulullah ( ﷺ ) said: ***‘Each of the five Salaahs expiates the sins committed since the Salaah preceding it.’***<sup>45</sup>

The ‘Ulama mention that Ahaadeeth of this nature refer to minor sins. **Major sins require sincere Taubah.**

Major sins leave ‘tough’ stains which require a hard wash with a very strong detergent. The power detergents, which have the effect of removing the big and unsightly blotches and splotches of major sins on the spiritual heart are **sincere Taubah and Istighfaar**, and if one wants a bright, white spiritual heart, then the ‘bleach’ of Zikrullah should be used – just as we use bleach to whiten garments.

Of course, the effect upon our hearts is dependent on our sincerity, our abstinence from all sins, as well as our obedience to Allah Ta’ala and Rasulullah ( ﷺ ).

If the stains of major sins are not removed, then the heart not only becomes pitch black, it becomes hard, and at this stage the person’s Imaan is on dangerous ground.

Allah Ta’ala mentions in the Qur’aan Shareef :

كَأَلَّا بِلْ سِرَّانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ

**“NO! BUT THAT WHICH THEY USED TO COMMIT HAS COVERED THEIR  
HEARTS WITH RUST...”**

[SURAH MUTTAFFIFEEN 83 : 14]

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<sup>45</sup> Muslim



The rust that accumulates with indulgence in sins covers the heart and deprives the person of the ability to distinguish between good and bad, right and wrong, *Haq* (Truth) and *Baatil* (Falsehood).

Rasulullah ( ﷺ ) explained : ***“When a Mu’min (believer) sins, a black dot appears on his heart. If he repents and seeks Allah’s forgiveness, his heart becomes cleansed and polished. If he continues to commit more and more sins (without repenting), the spot continues to spread and ultimately covers all of his heart.”***<sup>46</sup>



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<sup>46</sup> Tirmizi

## Durood Shareef

During a visit to Madina Munawwarah<sup>47</sup>, I was sitting in the courtyard, on the marble floor outside Masjidun Nabawi<sup>48</sup> ( ﷺ ), near the Raudha Mubarak<sup>49</sup>. I was looking at the Green Dome, and in deep thought. A doctor, from Johannesburg, walked by. After greeting me with Salaam, he asked me as to what I was watching.

I replied : *‘The flights coming into Madina Shareef.’*

He replied : *‘No planes are permitted to fly in the vicinity of the Haram Shareef’<sup>50</sup>.*

I explained : ***‘The flights are the flights of the angels, who have collected the Durood<sup>51</sup> and Salaam<sup>52</sup> of millions of Muslims, throughout the world, and who are now conveying these to Rasulullah ( ﷺ ).’***

The Hadeeth Shareef mentions : ***‘Verily Allah has certain angels wandering all over the earth. They convey to me the Salaat of my Ummah.’<sup>53</sup>***

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<sup>47</sup> Madina Munawwarah : The Enlightened City

<sup>48</sup> Masjidun Nabawi ( ﷺ ) : The Sacred Mosque of the Prophet ( ﷺ ).

<sup>49</sup> Raudha Mubarak : Blessed garden (in reference to the Prophet’s ( ﷺ ) grave)

<sup>50</sup> Haram Shareef : The Holy Mosque of the Prophet ( ﷺ )

<sup>51</sup> Durood/Salaat : Seeking Allah’s Blessings on the Prophet ( ﷺ ).

<sup>52</sup> Salaam : Salutation to the Prophet ( ﷺ ).

<sup>53</sup> Nasa’ee

...This should not be difficult to understand in this day and age of advanced technology. Thousands of people are making phone calls to people in different cities and countries of the world. Within seconds, there is a connection and the person is able to speak.

**Rasulullah's ( ﷺ ) *Ihsaan* (favour) upon us is tremendous. Durood Shareef should therefore become our daily practice as it develops that connection with Nabi ( ﷺ ).**

Using the remarkable gift of imagination, one should imagine the angels conveying one's Durood Shareef in the court of Rasulullah ( ﷺ ), or imagine standing before the *Raudha Mubarak* and personally presenting Salaat and Salaam to the Master of all men, the Seal of all the Prophets, the Crown of the Believers, the Illuminator of the universe, the Leader of the pious, the Protector and Guide of the Believers and the Beloved of Allah Ta'ala, Sayyidina<sup>54</sup> Muhammad ( ﷺ ).

This noble and lofty *Ibaadah*<sup>55</sup> of conveying Salaat and Salaam with sincerity, attention and meditation will create a '*kaifiyyat*' or special feeling within the heart as well as gain one the *Qurb*<sup>56</sup> of Allah Ta'ala, since Rasulullah ( ﷺ ) is the Beloved of Allah Ta'ala.

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<sup>54</sup> *Sayyidina* : Our Leader

<sup>55</sup> *Ibaadah* : Worship

<sup>56</sup> *Qurb* : proximity, nearness.

Moreover, the person who conveys Salaat and Salaam becomes the beneficiary to many, many bounties, in this world and the next. Some of these are :

- Sins are forgiven,
- Stages elevated in the hereafter,
- Protection from Jahannum,
- Protection from harm,
- Intercession of Rasulullah ( ﷺ ),
- Securing the pleasure of Allah Ta'ala,
- Attracting blessings in wealth,
- Dispelling poverty

Durood Shareef also draws the *Rahmah* (mercy) of Allah Ta'ala and invites *Barakah* (blessings) into our homes, businesses, and lives, as well as grants relief from various anxieties.

Through the recitation of Durood Shareef, our duas (supplications) are also accepted, Insha-Allah.



## Students and Bay'ah

In the past, students of Deen applied themselves fully and completely to their studies. Thereafter, they became *bay'ah*<sup>57</sup> and traversed the path to Allah Ta'ala (Sulook). All their time was fully occupied with studies. There was no such 'free' time to pass. Their studies were their *Ibaadah* and *Mujahadah*<sup>58</sup>.

In these days, *fitnahs* are crashing upon the Ummah<sup>59</sup>, like an avalanche. Students have more free time. This free time gives shaytaan and nafs the opportunity to lead them into all kinds of sins. Many students of Deen have become toys for nafs and shaytaan: Just the cell phone alone has become the means of trapping them in illicit relationships, pornography and other vices. What then of the other *fitnahs* that they are exposed to?

...Due to the deficiency in '*tarbiyyah*'<sup>60</sup> and the general indifference by students, in respect to practicing on their *Ilm* (knowledge), the Mashaa'ik of the time accept students for *bay'ah*.

Our students of Deen need to seriously consider submitting themselves to a Shaykh who is "kaamil"<sup>61</sup> and with whom there is "*munasabat*" (compatibility). They should thereafter keep his

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<sup>57</sup> *Bay'ah* : Pledging Allegiance

<sup>58</sup> *Mujahadah* : Striving

<sup>59</sup> *Ummah* : Community of Muslims

<sup>60</sup> *Tarbiyyah* : nurturing/ guiding

<sup>61</sup> *Kaamil (Shaykh)* : An experienced, learned, practicing, pious Shaykh

company, benefit from his guidance and advice, and strive to complete the process of Islaah (reformation) and Tazkiyah (purification), under such a Shaykh. This will make them ‘Ulama in the true sense of the word.

Otherwise we just have mass production of ‘Ulama, but very little “haqeeqat”<sup>62</sup> of years of knowledge. Titles have become so cheap, that they have become a crying shame and embarrassment for the Ummah. ...Emphasis is given to titles and accolades, whereas attention should be directed towards Islaah and Tazkiyah.



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<sup>62</sup> *Haqeeqat* : reality

## Qasms

Taking a Qasm (Oath) in the name of Allah Ta’ala has become all too common in these days. Qasms are taken for almost anything and everything, and often, over trivial matters – so much so that many take a Qasm and lie – (نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ)<sup>63</sup>

**What has happened, is that we have ‘reduced’ the greatness of taking a Qasm in the name of Allah Ta’ala.**

A Qasm<sup>64</sup> should only be taken if necessary.

Taking a Qasm is not to be treated in the light hearted manner that we do, or as a joke – that any little thing or on petty and silly issues, a person utters some oath, and sometimes many, many times in a day. **It becomes a mockery of the name of Allah Ta’ala.**

If a person has to break an oath or do something contrary to his oath, then he will have to give ‘kaffarah’.

- Kaffarah comprises of feeding 10 persons with two meals each. Alternatively, he could give some dry groceries to each poor person.

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<sup>63</sup> (نَعُوذُ بِاللَّهِ مِنْ ذَلِكَ) *Na-oozu Billahi min zaalik* : We seek Allah’s protection from that.

<sup>64</sup> It is a major sin to take an oath in the name of anyone other than Allah Ta’ala.

- He also has the option of giving some clothing to 10 poor persons. The clothing must be such that it can cover a major portion of the poor person's body.
- If a person is poor and is unable to fulfill the requirements of Kaffarah, he will have to fast for 3 days consecutively.<sup>65</sup>



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<sup>65</sup> There are many more masaa'il (rules) relating to Oaths, Vows and Kaffarah. Refer to the Beheshti Zewar or a reliable kitaab of Jurisprudence or find out details from an Aalim.



## Leashing the Nafs

Whilst taking a walk through a park one morning, accompanied by some friends, we passed by a sign which is generally found in many parks. It read :

**NO DOGS ALLOWED  
EXCEPT ON LEASH**

Considering a deeper meaning to the sign, I mentioned to my companions: *Our nafs (ego) is akin to a dog. The nature of an undisciplined, unleashed dog is that it will run behind people, barking and frightening them, relieve itself anywhere, devastate and lay waste the delicate flower beds as it tramples them, spoil people's picnics, etc. Without its leash and without training, it can scare, harm and bite others, as well as cause damage. Therefore the Parks Board insists that dogs be on leash.*

A dog, well trained, will obediently remain on leash, under the control of its master and will not cause inconvenience or damage. It will walk alongside its master and do as he commands.

**The temperament of the nafs (carnal self/ego) is like that of the dog. It also needs to be disciplined and trained, and it also requires a leash. This leash is the leash of Shariah, the love and fear of Allah Ta'ala, and fear of accountability on the Day of Judgment, tied tightly and securely around its neck.**

Without this leash, the person will break the commands of Allah Ta'ala and violate the rights of creation. The person will steal, gamble, fornicate, suppress, oppress, abuse the spouse, children or parents, and perpetrate various other crimes. Malice, greed, jealousy, pride and other filthy, vile qualities will also be found in the person's heart. People will distance themselves from such a person for fear of being harmed or troubled.

The person who has disciplined his nafs and controls it with the leash of Shariah, will find that it becomes submissive and compliant to the instructions of its Master. The person then finds it easy to fulfill the rights of Allah Ta'ala as well as creation, since the nafs is now compliant to its Master's commands. The person will want to do good deeds, assist people and invite others to Deen. ...He will not cause harm to people; rather he will benefit them. People will then love such a person.

When there is a need to go to the shops, factories, airports, hospitals, etc., the person will first leash the nafs with the *Khauf* (fear) and love of Allah Ta'ala and then go about the fulfillment of duties.

Nabi ( ﷺ ) said : **“The intelligent one is he who suppresses his desires and practises for what is after death, and the foolish one is he who makes his nafs follow its desires and (he) places (baseless) hope on Allah.”**<sup>66</sup>

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<sup>66</sup> Tirmizi

## Why the suffering?

Many ask the question : *Why is the Ummah suffering so much, despite millions making dua throughout the world, and millions making dua during Haj and Umrah? Why is there no change?*

The answer can be understood by way of an analogy :

A son is disobedient and rebellious towards his father's instructions, and arrogant in his stance against his father, demanding, swearing, abusing and adopting the bad behaviour as found common in this day and age. The father is deeply hurt, offended and angered and when he has had enough of the insolence and arrogance, he finally resorts to breaking off ties with his son. He cuts off all privileges.

Now, if the entire family, even the entire community, tells that father : *"Forgive him. He is your son..."*

That father will respond : *"I have no problem with forgiving him. All he has to say is, "I'm sorry", and I will forgive him."*

However, on being encouraged to humble himself and ask for forgiveness, the son retorts with arrogance: *'Why must I? Why do I need to? I'm independent! I don't need him!'*

Then will that father forgive that son? Will he grant the privileges of money, car, etc.?

Similarly, the Auliya Allah<sup>67</sup>, the Sawliheen (the pious) and so many more are making dua for the Ummah. ...In fact, if all the Auliya Allah were to gather on the Day of Arafaat and earnestly pray for the Ummah, Allah Ta'ala will most assuredly be prepared to forgive. However, from our side, there is a step to be taken – and this is what the majority are not prepared to do: They are not prepared to take the step of **“CHANGE”**.

**Allah Ta'ala's doors are ever-open. Allah wants us to become His. He wants to forgive us and shower His infinite Mercies and Blessings upon us, but we are not prepared to take the step of obedience, the step that will secure His Forgiveness and Pleasure.**

Unfortunately, the majority do not want to sincerely repent from their sins, let alone acknowledge their sins. Many justify and reason their sins, even dispute and argue regarding Allah Ta'ala's Commandments, as if they have some kind of authority over Allah Ta'ala (تَعُوذُ بِاللَّهِ). So many are brazen in their indulgence in sins, as if challenging Allah Ta'ala, like that arrogant son : *“What can You do? I'm not in need of You!”* (تَعُوذُ بِاللَّهِ مِنْ ذَلِكَ)

With this kind of behaviour and attitude, can we expect any favours, any privileges or any kind of assistance from Allah Ta'ala? We are living in a fool's paradise if we think that we can continue sinning and still be recipient of Allah Ta'ala's bounties and aid.

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<sup>67</sup> *Auliya Allah* : Friends of Allah Ta'ala

**If we truly want Allah Ta'ala's assistance, then we have to give up sins.**

Many, many are not even fulfilling the Fardh Injunctions – Salaah, Zakaah, Fasting in the month of Ramadaan, etc., and there are others who naively depend on wazeefas to solve their problems, not prepared to give up sins. This is sheer foolishness. **Wazeefas and taweezes are no barrier against the azaab of Allah Ta'ala, when there is indulgence and persistence in sins.**

Then we have those Muslims who, in the face of natural disasters, war, genocide, etc. begin to question the existence of God or ask as to where is Allah Ta'ala's Mercy and Compassion, or ask if He is seeing all that is happening. (نَعُوذُ بِاللَّهِ).

Allah Ta'ala is not blind or deaf. He does not want chaos. Allah Ta'ala wants peace. However we have to fulfill the conditions of the contract. The first condition is that we become Believers who are 'kaamil' (perfect). If we implement Deen in our lives, adopt Taqwa and follow the noble example of Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) then the conditions will change.

**The Day the Ummah fulfills its duties, across the board – making a total change, then our suffering will be replaced with success, prosperity and happiness and people of other faiths will also accept Islam.**

Allah Ta'ala explicitly spells out His conditions and His promises:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ  
 فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ <sup>ص</sup>  
 وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ <sup>ط</sup> بَعْدِ خَوْفِهِمْ أَمْنًا  
 يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا <sup>ط</sup> وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ ۝

**“ALLAH HAS PROMISED, TO THOSE AMONG YOU WHO BELIEVE AND PERFORM RIGHTEOUS DEEDS, THAT HE WILL, OF SURETY, GRANT THEM IN THE LAND, INHERITANCE (OF POWER), AS HE GRANTED IT TO THOSE BEFORE THEM; THAT HE WILL ESTABLISH IN AUTHORITY THEIR RELIGION – THE ONE WHICH HE HAS CHOSEN FOR THEM; AND THAT HE WILL CHANGE (THEIR STATE), AFTER THE FEAR IN WHICH THEY (LIVED), TO ONE OF SECURITY AND PEACE: ‘ THEY WILL WORSHIP ME (ALONE) AND NOT ASSOCIATE ANYONE WITH ME.’ IF ANY DO REJECT FAITH AFTER THIS, THEY ARE REBELLIOUS AND WICKED.”**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرِّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ۝

**“SO ESTABLISH SALAAH (PRAYER) AND GIVE REGULAR CHARITY (ZAKAAH); AND OBEY THE MESSENGER THAT YOU MAY RECEIVE MERCY.”**

[Surah Noor 24 : 55 / 56]

Thus, we will have to fulfill our pledge by making the effort to obey Allah Ta’ala and His Rasul ( ﷺ ), to see the fruit of our duas and receive the assistance of Allah Ta’ala – on an individual level, on a national level, and on an international level.



## The Final Taste

There is an incident related of a Sahabi (رضي الله عنه), who, on coming across the verse:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ قَفْ

**‘EVERY SOUL SHALL TASTE OF DEATH.’**

[SURAH AL-AMBIYAA 21 : 35]

...read it so many times that a voice was finally heard saying:  
*‘Your recitation has already caused the death of 4 Jinn.’*

In Arabic, the word, ‘*zaa`iqa*’ means ‘to taste’.

We should connect this *ayah* (verse) with what we understand of ‘taste’. Sometimes the taste is bitter, sometimes it is sweet, and sometimes it is bitter-sweet. We have sugar-coated pills because everyone wants to taste sweetness. Everyone wants a taste of enjoyment.

**Our beloved Allah Ta’ala is informing us of the final taste of this worldly life and that taste is the taste of death.**

Death is an indisputable reality and each one has to experience it. So Allah Ta’ala tells us :

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ قَفْ

**“EVERY NAFS SHALL TASTE OF DEATH .”**

[SURAH AL-AMBIYAA 21 : 35]

Since the taste of death is a must for everyone that enters into this world, **we need to work on developing our spiritual appetite for death.**

If we want sweetness in death, then our actions will have to be sweet. ...I do not think we need to even ask if there is anyone that would like a death which is ‘bitter’.

Hazrat Maulana Yusuf (رَحْمَةُ اللَّهِ عَلَيْهِ) delivered his last bayaan (talk) in Lahore, Pakistan. It was during this talk that he had a heart attack, and it was on the way to the hospital that he passed away. He was only in his 40s, so his death was very sudden and unexpected.

A woman, who was deeply grieved over his death, had a dream, in which she saw Hazrat Maulana Yusuf (رَحْمَةُ اللَّهِ عَلَيْهِ). She asked him: *‘How did you pass away?’*

He replied : *“The Tajalli<sup>68</sup> of Allah Ta’ala was so intense whilst giving that talk, that I could not bear it. A beautiful rose was then brought to me and as I smelt it, my soul departed.”*

A few days later, Maulana Umar Palanpuri (رَحْمَةُ اللَّهِ عَلَيْهِ) who was a close friend of Maulana Yusuf (رَحْمَةُ اللَّهِ عَلَيْهِ), saw him in a dream and asked him : *‘Did you meet Rasulullah ( صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ )?’*

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<sup>68</sup> *Tajalli* : Special Mercy



He replied : ‘Yes. Come I will also take you.’ – and in the dream, he takes Maulana Umar Palanpuri (رَحْمَةُ اللَّهِ عَلَيْهِ) with.

This is what we call “**sweetness**” of death.

To make our death sweet, we will have to make our a’maal (actions) sweet. We cannot expect roses and flowers to grow, if we plant thorns.

If we do A`maal-e-Sawleha (righteous deeds), then Allah Ta’ala promises a pleasurable life (*Hayaatan Tawayyibah*) together with success in the next life.

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ  
وَلَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ۝

**“WHOEVER DOES RIGHTEOUSNESS, WHETHER MALE OR FEMALE, WHILE HE IS A BELIEVER - WE WILL SURELY CAUSE HIM TO LIVE A GOOD LIFE, AND WE WILL SURELY GIVE THEM THEIR REWARD (IN THE HEREAFTER) ACCORDING TO THE BEST OF WHAT THEY USED TO DO.”**

[SURAH AN-NAHL : 97]

If not, then read the incidents of the nations of the past and the bitter ends they met. ...Allah Ta’ala protect us all.



## The Disease of the Spiritual Heart

Allah Ta'ala has stated in the Qur'aan Shareef :

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى ط

**“VERILY THE MOST HONOURED OF YOU IN THE SIGHT OF ALLAH IS  
(HE WHO IS) THE MOST RIGHTEOUS OF YOU...” .**

[SURAH HAJURAT 49 : 13]

Rasulullah ( ﷺ ) also said : ***“Verily Allah does not look towards your physical appearances, or towards your riches; but He sees (the sincerity of) your hearts, and (the nature of) your deeds.”***<sup>69</sup>

Allah Ta'ala does not look at our bank balances, our properties, our beauty, the colour of our skin, our physique, our lineage, our language, our gender, or the chain of degrees we may have obtained. **Allah Ta'ala looks at the heart. The discrimination is only on *Taqwa***<sup>70</sup>.

Rasulullah ( ﷺ ) said : ***“Nearest and dearest to me are those who possess the virtue of piety (no matter what colour, race or nationality).”***<sup>71</sup>

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<sup>69</sup> Muslim

<sup>70</sup> *Taqwa* : piety / abstention from all sins.

<sup>71</sup> Ahmad

Hazrat Abu Zarr (رَضِيَ اللهُ عَنْهُ) narrated that Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) had said to him: ***“Verily you are not better than a fair-skinned person or a dark-skinned person except that you excel him by Taqwa (piety and fear of Allah).”***<sup>72</sup>

...There are so many of us who very foolishly and ignorantly pride ourselves over our wealth, family name, beauty – sometimes even our knowledge of Deen or the services we are rendering of Deen; considering these as the criteria for establishing our superiority over others.

Whenever the nafs asserts itself with : ***‘I am better... than him (or her)’***, then we should understand that we are on the same footing as shaytaan.

When Allah Ta’ala commanded the angels to bow down to Hazrat Aadam (عَلَيْهِ السَّلَام), shaytaan refused to do so. When asked as to why, he asserted :

أَنَا خَيْرٌ مِنْهُ ۚ خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ۝

**‘I AM BETTER THAN HE. YOU CREATED ME FROM FIRE,  
AND HIM FROM CLAY.’**

[SURAH A’RAAF 7 :12]

This opinion of : ***‘I am better...’*** is reason enough for serious concern, since this attitude is what is termed as pride (*takabbur*), arrogance and conceit (*ujub*), the cancer of the spiritual heart. This is such an ailment which also leads to the evil of boasting.

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<sup>72</sup> Ahmad

Allah Ta'ala states :

إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا ۝

**“VERILY ALLAH DOES NOT LIKE THE ONE WHO HAS PRIDE  
AND IS BOASTFUL.”**

[SURAH AN-NISAA 4 : 36]

وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا ۚ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ۝

**“AND SWELL NOT YOUR CHEEK (FOR PRIDE) AT MEN, NOR WALK IN  
INSOLENCE THROUGH THE EARTH; FOR ALLAH LOVES NOT  
ANY ARROGANT BOASTER.”**

[SURAH LUQMAN 31 : 18]

Allah Ta'ala makes evident His abhorrence by humiliating and abasing such a person and reducing the person's esteem in the eyes of people. It has been related from Rasulullah ( ﷺ ): ***“...he who is proud will be abased by Allah, for though he considers himself great, he is lowly in the eyes of men to such an extent that he is of less value in their estimation than a dog or a pig.”***<sup>73</sup>

To cure and purify the heart of these diseases one will have to submit to the scalpel of the surgeon of the spiritual heart - a *Muhaqqiq*<sup>74</sup> Shaykh. *Tazkiyah* (purification) of the heart and *Islaah* (reformation) of the nafs is not achieved by just reading of kitaabs.

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<sup>73</sup> Abu Dawood

<sup>74</sup> *Muhaqqiq* : meticulous

Furthermore, no matter by what titles people may address us in this world, we still have to await the Day of Qiyaamah to know our worth by Allah. It will only be on the Day of Qiyaamah that we will find out as to who was *Afdhal* (most virtuous).

Maulana Sayyid Sulayman Nadvi (رَحْمَةُ اللَّهِ عَلَيْهِ) used to say:

***Whether we live like this or live like that,  
What is left to be seen is how our stay there will be  
(i.e. the Hereafter).***



## The Concealment of Women

Throughout the Qur'aan Shareef, besides the name of Hazrat Maryam (عَلَيْهَا السَّلَام) there is no name mentioned of any other woman; and yet there are so many verses relating to women; in fact an entire Surah has been named 'An-Nisaa' (The Women).

When the Beloved wife of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ), Hazrat Ayesha (رَضِيَ اللهُ عَنْهَا) was slandered, Allah Ta'ala revealed 10 verses in Surah Noor<sup>75</sup>, proving her innocence. However, her name is not mentioned.

Allah Ta'ala mentions the wife of Hazrat Nuh (عَلَيْهِ السَّلَام) and the wife of Hazrat Lut (عَلَيْهِ السَّلَام) as Disbelievers.

ضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحٍ وَامْرَأَتَ لُوطٍ ۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحِينَ فَخَانَتَهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللَّهِ شَيْئًا وَقِيلَ ادْخُلَا النَّارَ مَعَ الدَّٰخِلِينَ ۝

**“ALLAH SETS FOR AN EXAMPLE TO THE UNBELIEVERS, THE WIFE OF NUH AND THE WIFE OF LUT : THEY WERE (RESPECTIVELY) UNDER TWO OF OUR RIGHTEOUS SERVANTS BUT THEY BETRAYED THEIR HUSBANDS (I.E. IN REGARD TO MATTERS OF TRUTH ) AND THEY PROFITED NOTHING BEFORE ALLAH ON THEIR ACCOUNT, BUT WERE TOLD : ‘ENTER THE FIRE ALONG WITH (OTHERS) THAT ENTER!’”**

[SURAH TAHRIM 66 : 10]

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<sup>75</sup> Surah Noor : Verses 11 - 20

The mother of Maryam (عليها السلام) is mentioned as 'Imraan's wife'.  
The vow she took, when she had conceived, has been mentioned  
in the Qur'aan Shareef as follows:

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۚ  
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝

**“WHEN ‘IMRAAN’S WIFE SAID : ‘O MY LORD, I HAVE VOWED WHAT IS IN MY STOMACH TO BE EXCLUSIVELY FOR YOU. SO ACCEPT (IT) FROM ME. YOU, CERTAINLY YOU, ARE THE ALL HEARING, THE ALL KNOWING.”**

[SURAH AAL-‘IMRAAN 3 : 35]

Hazrat Aasiya (عليها السلام) is mentioned as ‘the wife of Fir’aun’.

وَضَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ فِرْعَوْنَ ۖ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي  
الْجَنَّةِ وَنَجِّنِي مِنَ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ۝

**“AND ALLAH SETS FORTH AS AN EXAMPLE TO THOSE WHO BELIEVE THE WIFE OF FIR’AUN (PHAROAH) : BEHOLD SHE SAID : ‘O MY LORD! BUILD FOR ME, IN NEARNESS TO YOU, A HOUSE IN PARADISE, AND SAVE ME FROM FIR’AUN AND HIS DOINGS AND SAVE ME FROM THOSE WHO DO WRONG.”**

[SURAH TAHREEM 66 : 11]

Allah Ta’ala mentions only Hazrat Maryam (عليها السلام) by name.

وَمَرْيَمَ ابْنَتَ عِمْرَانَ الَّتِي أَحْصَانَتْ فَرْجَهَا فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا  
وَكُنْتُمْ مِنَ الْفَاتِنِينَ ۝

**“AND MARYAM, THE DAUGHTER OF ‘IMRAAN, WHO GUARDED HER  
CHASTITY...”**

[SURAH TAḤREEM 66 : 12]

Why has Allah Ta’ala specifically mentioned the name of Maryam (عَلَيْهَا السَّلَام)?

Besides proving the purity and chastity of Hazrat Maryam (عَلَيْهَا السَّلَام) against the false accusations of the Jews, as mentioned in Surah An-Nisaa:

وَبِكْفَرِهِمْ وَقَوْلِهِمْ عَلَى مَرْيَمَ بُهْتَانًا عَظِيمًا ۝

**‘... THAT THEY UTTERED AGAINST MARYAM, A GRAVE FALSE CHARGE.’**

**(I.E. THAT SHE WAS UNCHASTE)**

[SURAH AN-NISAA 4 : 156]

Allah Ta’ala presents her elevated rank in Surah Aal-Imraan :

وَإِذْ قَالَتِ الْمَلَكَةُ يَمْرَيْمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ عَلَى نِسَاءِ الْعَالَمِينَ ۝

**‘BEHOLD! THE ANGELS SAID : ‘O MARYAM, ALLAH HAS CHOSEN YOU AND  
PURIFIED YOU – CHOSEN YOU ABOVE THE WOMEN OF ALL NATIONS.”**

[SURAH AAL-IMRAAN 3 : 42]

Hazrat Ibn Abbas (رَضِيَ اللَّهُ عَنْهُ) narrates that Rasulullah (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) once said : *‘The most highly esteemed women of Paradise will be Hazrat Khadeeja, daughter of Khuwailid; and Faatima, daughter of Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ); and Maryam, daughter of Imraan;*



*and Aasiya, daughter of Muzaahim; the wife of Fir'aun.'*<sup>76</sup>

Allah Ta'ala mentions Hazrat Maryam by name in the Qur'aan Shareef, stating very clearly the miraculous birth of Hazrat 'Eesa (عليه السلام). By mentioning 'Eesa (عليه السلام) as the son of Maryam – 'Eesa Ibn Maryam', Allah Ta'ala highlights the fact that Hazrat 'Eesa (عليه السلام) is not the son of any father.

اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ۝

**“... HIS NAME WILL BE ‘EESA THE SON OF MARYAM, HELD IN HONOUR IN THIS WORLD AND THE HEREAFTER AND OF THOSE NEAREST TO ALLAH.”**

[SURAH AAL-IMRAAN 3 : 45]

This also teaches us a very important lesson : Allah Ta'ala has granted women, respect and honour, and He wants them to guard this. **Therefore, if there is no real need to reveal her name, then it should not fly around in newspapers, magazines, faxes, over Radio stations, on car number plates, etc.**

There is no harm in revealing a woman's name when there is a need to do so. For example, the names of many, many women have been mentioned in the Ahaadeeth of Rasulullah (ﷺ), including that of Rasulullah's (ﷺ) wives and daughters. There was a genuine need for this, since there had to be verification of Ahaadeeth and so forth.

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<sup>76</sup> Ahmad

**In our times of fitnah<sup>77</sup> and high crime, the concealment of a woman's name is for her own protection, from the mischief of pranksters and other evil-minded people.** There is no lack of evidence to prove the harassment, so many women have faced, who published their names, addresses, telephone numbers, and photographs in newspapers and magazines.

Beside the above protection that such concealment offers, it is also a protection from the efforts made by nafs, in seeking '*name and fame*' – which has become a common motive behind many, both men and women, announcing and publishing name, qualifications, and so forth. This love for '*name and fame*' is a sickness of the spiritual heart, which renders deeds unacceptable in the Court of Allah Ta'ala. One has to be very much on guard against the snares of nafs and shaytaan.

As has been mentioned, there is no sin if this is required or the intention is not "*name and fame*".



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<sup>77</sup> *Fitnah* : Trial (It also implies corruption, mischief, etc.)

## Sihr and Jinn Obsession

There are many, many people – especially women – who have the suspicion that someone has done some witchcraft on them, on their children and husbands, or that they are being troubled by some Jinn.

...There is no doubt that some people may genuinely be afflicted with Sihr or Jinn, who may require some treatment. However, the opinion, assumption and diagnosis that every ailment, difficulty or problem stems from sihr and jinn has become a fixation and an obsession for so many.

The solution that many people then resort to is visiting the many Aamils<sup>78</sup> who frequent our shores. Whilst there are some very sincere and pious Aamils, the majority are into it as a business and trade.

**And it's big business. Bringing in big money. And it has also become an undercover trade – where women are exploited and in some cases, sexually abused.**

How many write and phone, wanting some guidance or help, or they want to verify.

...One person said that an Aamil told him that he was possessed by 6 Jinn and to catch and tie them all up, will cost him R6000 a jinn. When he asked my opinion, I told him in humour: *'Six jinns*

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<sup>78</sup> *Aamils* : Those who treat people afflicted by witchcraft/ influence of jinn

*in you would have had you dancing. But you are very calm and relaxed. Tell the Aamil that he must first catch and tie them up, thereafter show them all to you, before payment.'* – I then told him that it is nothing but a con.

**It is one big fiasco, with thousands being swindled from naïve and gullible Muslims.**

One brother e-mailed, saying that he moved into a new home, and an Aamil told him that his new house needs to be 'cleaned' – and it will cost R1000. He wanted to know what he should do ....

One husband related that his wife visited some Aamil. She was put into some trance and was told to remove her clothes ... and such, such happenings that leave you totally stunned.

How can husbands allow their women to just visit anyone – and be alone with a man – whom they barely know?

**Trust is a lost entity.**

And to think that despite all the warnings, people still go back – and they hop from one Aamil to another, to another – and what could have just been a small problem – becomes a traumatising experience. We make mountains out of molehills and then our lives are consumed with visits to Aamils, treatments, taweez<sup>79</sup> and other amaliyat (incantations). ...Sometimes the problem is not even solved.

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<sup>79</sup> Taweez : amulet

This is what happens when we cannot appreciate the simple solutions and prescriptions of Shariah. **We are told that if we suspect anything like sihr (witchcraft) or jinn, then Ayatul Kursi<sup>80</sup> and the 3 Quls suffice from all harm and mischief.**

But it seems we have more trust and confidence in Aamils than in Allah Ta'ala! (نَعُوذُ بِاللَّهِ)<sup>81</sup>

Moreover, most of the time, there are many lies spoken and the person is led to even believe that his mother or sister or someone close is doing some kind of witchcraft. There is mistrust and suspicion which is unwarranted and sinful. And this leads to enmity and even severance of family ties.<sup>82</sup>

These weaknesses demand attention and correction because they result in many grave sins.

Allah Ta'ala has explicitly instructed:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

**“O YOU WHO BELIEVE! AVOID MUCH SUSPICION;  
FOR SOME SUSPICION IS A SIN.”**

[SURAH HUJURAT 49.12]

Rasulullah (ﷺ) said, **"Avoid suspicion, indeed expressing suspicions is the worst lie."**<sup>83</sup>

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<sup>80</sup> *Ayatul Kursi* : An ayat of protection. Surah 2 : 225

<sup>81</sup> (نَعُوذُ بِاللَّهِ) *Na-oozu Billah*: We seek Allah's protection.

<sup>82</sup> Listen to the talk : **"Clearing the misunderstandings about Sihr and Black magic, Taweez and Istikhara"**. Download and listen from website: <http://YunusPatel.co.za>

<sup>83</sup> Sahih Bukhari

## **Prescription for Sihr / Jinn**

The following is a prescription which Hazrat Maulana Yunus Patel (Rahmatullahi 'alayh) would give to those who complained of Sihr and Jinn. Hazrat Maulana (RA) would say that this prescription will, Insha-Allah, suffice as a protection from any evil elements that may be present.

Every morning and evening read the following :

3 x Durood Shareef

3 x Ayatul Kursi

3 x 3 Surah Al-Ikhlaas, Surah Al-Falaq and Surah An-Naas

11 x La Haula wala Quwata Illah Billah

3 x Durood Shareef.

Blow over your body. Blow on water and drink.



## The 1 Cent Coin

Once, when taking a walk through a park, with some friends, we came across a fountain, wherein were numerous 1 cent and 2 cent coins. On noticing this, it came to mind, that since the 1 cent coin and the 2 cent coin have negligible value – in fact, no worth or value is really given to these coins – they are generally discarded in a fountain, after some ‘wish’ is made.

...And if the wish is such, that it would definitely be accomplished with money, then a mere 1 cent or 2 cents would not suffice for the fulfilment of the grand wishes of those who throw with any such hope...

Nevertheless, I presented this analogy to my companions:

The value of the 1 cent coin, after having separated itself from the R5 coin, or the R100 note, **diminished. It ‘depreciated’, so to speak.**

...So many pass by such fountains, and yet no one considers taking one or a few of those coins.

However, when that 1 cent coin attaches itself to the R100 note, then its value and worth is considered just as that R100 note. When the 1 cent coin attaches itself to the R100 note, its value will increase – It is now part of R100.

And if that 1 cent coin prefers its '*independence*' then inevitably, that would be to its own loss. It will then be considered worthless and insignificant, and will be discarded in some fountain or thrown on the street.

In a like manner, when Saalikeen<sup>84</sup> attach themselves to the Ahlullah<sup>85</sup>, by keeping their pious company and emulating them in their actions, speech and character, their value increases. When we keep the company of friends of Allah Ta'ala, then Insha-Allah, we will, through the blessings of their value, also acquire some worth.

If there is sincerity, the Saalik will also become as valuable and precious.

My Shaykh, Hazrat Maulana Hakeem Muhammad Akhtar Saheb (Daaamat Barakaatuhum) had given a wonderful analogy when he visited South Africa, and observed the sand of the gold mines in Gauteng.

**He explained that the sand which remained in the company of gold, became 'golden' in colour.** Something as **ordinary** as sand took on the hue and shade of something as **precious** as gold. So too, one will notice that the sand which contains coal, becomes black in colour.

Hazrat then compared the 'golden sand' to the person who sincerely befriends and associates with the Ahlullah. **Such a**

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<sup>84</sup> *Saalikeen* : Seekers of Allah Ta'ala

<sup>85</sup> *Ahlullah* : People of Allah



**person will not only acquire the same colouring as ‘gold’; he will become gold.**

...Those who think they can tread the path to Allah Ta’ala (Sulook) on their own and also become so ‘valuable’, are quite mistaken.

Even our honourable and respected Maulana Jalaluddeen Rumi (رَحْمَةُ اللهِ عَلَيْهِ) had said : *“People addressed me as, ‘Molvi’<sup>86</sup>, until I attached myself to the blessed company of Shamsuddeen Tabrezi. Then people began addressing me as ‘Maula-e-Rum’ (The Master of Rum).”*

Then again, the Sahaba-e-Kiraam (رَضِيَ اللهُ عَنْهُمْ) became ‘*Sahabah*’<sup>87</sup> because they attached themselves to the blessed, august and exclusive company of Rasulullah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

**...This ‘Suhbat’ (companionship) of the Ahlullah is the medium of spiritual achievement.**

However, great caution should be exercised in choosing a mentor. This warning cannot be emphasized enough.

Just the garb of piety or flowery speech does not make a person a *Wali* (friend) of Allah Ta’ala. Some ‘*peers*’ have ulterior and worldly motives; especially of milking their mureedeen (disciples) of their money. They just give their mureedeen, wazaa`if and some tasbeehs to read. There is no education, no disciplining,

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<sup>86</sup> ‘*Molvi*’ : meaning, one who has knowledge.

<sup>87</sup> *Sahabah* : Companions (of the Holy Prophet (Sallallaahu ‘alayhi waSallam))

and no reform.

...If there is no Deen in the Shaykh, how will his mureeds change their lives? ...When the Shaykh is a prisoner of nafs (ego) and shaytaan, how will it be possible for him to free his mureeds from nafs and shaytaan ?

Therefore Maulana Jalaluddeen Rumi (رَحْمَةُ اللَّهِ عَلَيْهِ) had said:

***“Develop contact with a righteous one  
So that through his company and du`aa you may succeed,  
But search for a guide who is awake in all situations  
So that you too may become awake.  
And if you should remain in the company of the vanquished,  
You too will become vanquished.”***

There are many who make the claim of being Mashaa`ik but are themselves caught up in the snares of nafs and shaytaan. They have not even recognized their own nafs, have no experience in the field of Islaah and Tazkiyah, and instead of guiding, they misguide. They then become a trial for the people.

**The true Mashaa`ik do not promote and advertise themselves, nor do they canvass for Mureedeen. They do not chase after name and fame. They do not hanker after Dunya. They wish to remain concealed, but Allah Ta’ala sometimes chooses for them to be known.**

**Thus, when choosing a Shaykh, consider the Shaykh who is learned, practical on his knowledge, pious, trained and experienced in the field of Islaah and Tazkiya, and**

acknowledged by the Ulama-e-Haq as one who is truly Sahib-e-Nisbat and Waliullah. It is through attaching oneself to such a Shaykh, that the Saalik will acquire value.

Hazrat Dr. Abdul Hay Saheb (رَحْمَةُ اللَّهِ عَلَيْهِ), who was a senior Khalifa of Hazrat Maulana Ashraf Ali Thanwi (رَحْمَةُ اللَّهِ عَلَيْهِ), was wont to say :

***“There is only one way to meet Him (Allah),  
Seek the road from those who  
have already found Him.”***



## Clothing for Salaah

Make Salaah wearing such clothes, that if a person were to visit you, you would not feel ashamed to talk and entertain your guest, wearing those clothes.<sup>88</sup>

Many have the habit of performing Fajr Salaah in their pyjamas – but will not entertain family and friends dressed in the same manner. They will not enter the court of any judge or king dressed in such clothing. How then can a person enter the Court of the King of Kings, Allah Ta’ala, dressed in pyjamas or undignified clothing?

Allah Ta’ala in fact guides us to the same :

يَبْنَى اَدَمَ خَدُوَا زَيْنَتَكُمُ عِنْدَ كُلِّ مَسْجِدٍ

**“O CHILDREN OF AADAM, WEAR YOUR BEAUTIFUL APPAREL AT EVERY TIME  
AND PLACE OF PRAYER...”**

[SURAH AL-A`RAAF 7 : 31]

Whilst the demand is to cover appropriately, encouragement is given to present oneself by wearing neat, clean, beautiful clothing within one’s means.

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<sup>88</sup> It is *Makrooh* (disliked) to offer the Salaah in an undignified dress, as well as wearing garments that have animate pictures. Even though the Salaah will be valid, it will be defective.

Many men perform Salaah in shirt and pants. If the pants is tight, this kind of dressing is showing disrespect to Salaah and is *Makrooh* (extremely disliked). A person wearing such clothing should rather replace the shirt with a kurta or wear a jubba over the shirt. This, at least, would indicate to some respect and modesty. Ideally the person should be wearing the Sunnah libaas (dressing) of the kurta. This dressing has noor.

Women too should take care to cover themselves appropriately – more especially for Salaah. Many women read Salaah with semi-transparent clothing or scarves, which invalidate the Salaah.

There is a need for all to learn the masaa'il (rules) pertaining to Salaah, Taharah (cleanliness) and other Ibaadah. Otherwise, the person is carrying out his duties but they are not valid, due to his or her ignorance.



## The Best of Both Worlds

In verse 200 / 201 of Surah Al-Baqarah, Allah Ta'ala states :

فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ۝

**“... FROM AMONGST PEOPLE ARE THOSE WHO SAY : “O OUR RABB, GRANT US (YOUR BOUNTIES) IN THIS WORLD.” BUT THEY WILL HAVE NO PORTION IN THE HEREAFTER.**

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً  
وَقِنَا عَذَابَ النَّارِ ۝

**AND FROM THEM ARE ALSO THOSE WHO SAY : “O OUR RABB, GRANT US GOOD IN THIS WORLD, AND GOOD IN THE HEREAFTER AND SAVE US FROM THE PUNISHMENT OF THE FIRE.”**

In the pre-Islamic days, known as the days of Ignorance or Jahiliyyah, people would also perform the Hajj<sup>89</sup>. They too would proceed to Mina, Arafaat and Muzdalifa<sup>90</sup>. However, there were many customary actions which were rife, which Allah Ta'ala makes mention of, guiding the Muslims to abandon such ignorant and vain pursuits, more especially during the sacred days of Hajj.

Allah Ta'ala continues the same discussion, by mentioning that some of those Arabs from the period of Jahiliyyah, would, during the days of Hajj, only make dua for worldly needs and wants. They

<sup>89</sup> Hajj : Pilgrimage to Makkah Mukarramah. This is the 5<sup>th</sup> pillar of Islam.

<sup>90</sup> Mina, Arafaat, Muzdalifa : Specific places visited during the Pilgrimage

would ask for wealth, property, honour - anything and everything worldly, which they were desirous of. Their duas thus comprised of **only** requests for material acquisition or worldly success, and such supplications were and are insignificant in comparison to the greater needs of man in respect to the life to come.

Moreover, they asked without care and concern, wanting just satisfaction of their worldly desires – whether it be good and beneficial, or bad and harmful. Their supplication did not include the word '*hasanah*', which would be the means of goodness in what they ask.

With regards to these people, Allah Ta'ala says : *But they will have no portion in the Hereafter*, because they only asked for this world. Moreover, they will only get that which was apportioned for them in this world; they will receive only what Allah Ta'ala decreed for them – nothing more, nothing less.

This verse is also a warning to the Muslims who pray for only worldly achievements, whose main objective is success in this worldly life, with no concern for their spiritual needs.

Immediately thereafter, Allah Ta'ala makes mention of another kind of people and the dua that they make :

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

**“O OUR SUSTAINER, GIVE US IN THIS WORLD HASANAH, AND IN THE  
HEREAFTER, HASANAH, AND SAVE US FROM THE PUNISHMENT OF THE FIRE.”**

This second group of people would ask for the things of this world, but they asked for it with “*hasanah*”.

This dua is a Masnoon dua which Nabi (ﷺ) recited in abundance. We are also taught to recite this dua between the Ruknul Yamaani<sup>91</sup> and Hajre Aswad<sup>92</sup> during Tawaaf<sup>93</sup>. However, it can be recited after Salaah and on any other occasion.

The question arises as to why must this dua be recited in abundance?

The reason is, that despite this dua being concise in words, it is most comprehensive and all-encompassing. **It includes every bounty and blessing, of both worlds.** The person is not just asking for wealth, honour, etc. per say; rather he is seeking “*hasanah*” (goodness) with these bounties.

The Mufasssireen (Commentators) explain that “*فِي الدُّنْيَا حَسَنَةٌ*” encompasses every need of a person in this world.

It is unfortunate that we do not understand nor value the dua. **Our condition is such, that when we request someone for dua, and he says : “May Allah Ta’ala grant you the best of both worlds,” we feel dissatisfied.** We desire a lengthy dua wherein various bounties and blessings should be mentioned – yet this dua includes every blessing, every bounty and every kind of good and favourable condition.

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<sup>91</sup> *Ruknul Yamaani* : One of the blessed corners of the Ka`bah Shareef

<sup>92</sup> *Hajre-Aswad* : The Black Stone

<sup>93</sup> *Tawaaf* : Circumambulation of the Ka`bah Shareef



We also learn from this dua that Allah Ta'ala does not prevent us from seeking the material things of this world. We are living in a world of means and there are many requirements for our existence. Allah Ta'ala encourages and approves dua wherein a person is seeking his worldly needs. It is as if Allah Ta'ala is telling us, "Make this dua, in which you seek the good of this world also."

Now what is meant by "فِي الدُّنْيَا حَسَنَةً" ?

Allaamah Sayyid Mahmood Aaloosi (Rahmatullahi 'alayh) had explained in his Tafseer, '*Ruhul Ma'aani*', the best of this world as:

- 1.) 'Al Aafiyatu wal Kafa' : Well-being and Protection from all forms of trials (fitan) and Sufficiency in Rizq (Sustenance).
- 2.) 'Az Zawj us Sawlih' - A pious, righteous, compatible marriage partner.
- 3.) 'Al-Aulaadul Abraar' - Pious children
- 4.) 'Al Maal-us-Sawlih' - Wealth which is obtained through Halaal sources, full of Barakah (blessings) and free of contamination and impurity.
- 5.) 'Thana-ul-Khalq' – The praise and good opinion of people.
- 6.) 'Al-Ilm wal Ibaadah' - Beneficial knowledge and practice upon it.
- 7.) 'Fahm' - Understanding of Deen.
- 8.) 'Suhbat-us-Sawliheen' – The company of the pious.
- 9.) 'An nusratu alal 'adaa' – Help against all enemies, including the greatest ones – nafs and shaytaan.

Also included is the seeking of the ability to perform righteous deeds. Every action that is done according to the Qur`aan Shareef and Sunnah will fall under righteous deeds. Whether it is Salaah, Zakaah, Fasting, caring for the poor, the needy and the destitute, fulfillment of the rights of one's spouse, fulfillment of the rights of the children, neighbours, the poor and everybody. All this falls under righteous deeds and it is these actions that will become the protection from the punishment of the fire, as has been brought out in the dua: "... **and save us from the punishment of the fire.**"

**'Hasanah fil Aakhirah'** includes every need of ours in the Hereafter, whether it be protection from the punishment of the grave, easy reckoning on the Day of Qiyaamah, entry into Jannah and enjoyment of all those bounties which no eye has seen, no ear has heard of and the thought also, has not crossed anyone's mind, including the greatest bounty of seeing the Countenance of Allah Ta'ala.

So it is a very beautiful, comprehensive dua which has been given to us by Allah Ta'ala and we should include it in our duas after Salaah and on other occasions. However, it must be made with deep hearted meditation, sincerity and conviction.

**Extracted and condensed from the 1431 Ramadaan Fajr talks of  
Hazrat Maulana Yunus Patel (RA).**

**For a detailed explanation, download from the website:  
YunusPatel.co.za**



## Saving Spiritual Lives

We often hear helicopters circling the area; generally searching for some hijacked vehicle. This is a common observation and experience in the area.

If it is night, then the helicopter uses a powerful light as a search light.

Listening to and observing this, the following analogy came to mind :

**The Auliya Allah<sup>94</sup>, the Mashaa`ik, are like those helicopters, except that they are searching for those persons who have been hijacked by nafs and shaytaan - people like us.**

The Auliya Allah also possess a very powerful light in their hearts: It is noor that has developed in their hearts through obedience to Allah Ta'ala and Rasulullah ( ﷺ ) as well as total abstinence from sins. With this powerful noor, they are able to search out and save thousands, if not millions.

We know that if the hijacked vehicle is found and returned to the owner, then the owner is naturally very happy, more especially if his car is a very expensive one. Similarly, if due to the search efforts made, not only by the Auliya Allah, but by all Muslims, others return to Allah Ta'ala's obedience, or return to Imaan and

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<sup>94</sup> *Auliya Allah* : Friends of Allah Ta'ala

Islam, Allah Ta'ala's happiness is much, much greater than that of the car owner.

The owner of the car may either thank the person who found his car or if he is of a noble disposition, he will express his gratitude with some gift. Allah Ta'ala is by far more generous and appreciative and His rewards are granted in various forms, in this world as well as the Hereafter, for those who make the effort of searching and saving hijacked persons – those “hijacked” by nafs and shaytaan.

Then again, looking at the life of the Muslim, we find that it is a **“Rescue Mission”**: He or she is always prepared to make sacrifices to save the spiritual lives of others.

How often we read of the rescue missions that go out to sea, to rescue someone or the other carried away by strong current, or those struggling to survive due to the ship sinking, or those who need to be evacuated from ships. **We find that the pilot is well-trained for the operation and those persons, those rescue swimmers, who form part of the rescue team, are physically strong, fit, able and very experienced in their field. They have to be highly skilled to ensure that the operation is a successful one. If not, they too will become victim to the waters of the oceans.**

**Similarly, as Muslims who are rescue swimmers and ‘spiritual’ life savers in the field of Da`wah<sup>95</sup> and Tabligh<sup>96</sup>, we have got to**

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<sup>95</sup> *Da`wah* : Invitation (to Islam)

**be spiritually strong, fit and able and gain in experience ... otherwise the current of fitnahs may sweep us away also.**

**If we are spiritually weak, then we too can end up drowning in some sin or the other. And this is very much a reality : Many who have surface knowledge and they have not made much of an effort against their nafs, become victim to the storms of some sin or the other.**

Similarly, the Muslim is a **Paramedic**. Every Muslim should be qualified in the basics on how to save the spiritual lives of those who meet up with tragic accidents (that is, they fall into sins). If we are in the know-how, then we will be able to apply ourselves immediately in aiding and saving such people from spiritual death.

...How often, it is the CPR (cardiopulmonary resuscitation) or artificial respiration given before being taken to hospital, which saves the person. Even though the person's situation will still be critical, he has been revived with CPR and the chances are thus strong, of his survival if he is taken to a hospital immediately. **Similarly, we need to learn spiritual CPR for emergency cases – that is, to make sincere dua for hidayat; but the building of our spiritual stamina, the training and the expertise comes in keeping company with those qualified and masters in the field – our Mashaa`ik and Ulama-e-Haq<sup>97</sup>.**

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<sup>96</sup> *Tabligh* : Propagation

<sup>97</sup> *Ulama-e-Haq*: Scholars of Truth

Another analogy is that of the Tracking and Security companies and search parties that are formed to track kidnapped children or hijacked persons. **The Muslim is a tracking company: He searches, invites and calls the disbelievers to Imaan and Islam, and the weak Muslims, to stronger Imaan.**

Unfortunately, the state of affairs today is that many a time the guards hired from security companies turn out to be the thieves, hijackers and criminals themselves. Here in South Africa, we have security guards and police officers being caught, arrested and apprehended.

**Sadly, many Muslims have also become hijackers, taking their Muslim brothers and sisters to Haraam – casinos, clubs, pornography, music and so forth. Or some give the injection of spiritual death, with drugs and other such Haraam, or kufr ideologies.**

...Instead of saving from the fire of Jahannum, many invite others to join them, to accompany them, in disobedience and even rejection of Allah Ta'ala and His Ahkaam (Laws). Allah Ta'ala have mercy upon us – because this is truly a reality. **The Majority invite to the Fire, but the Auliya Allah invite to Paradise. The majority “go with the flow”. The Auliya Allah move against the current of fitnah.**

Despite the difficulties and challenges, the help of Allah Ta'ala is with those who are Friends. Take heed :

وَإِنْ تَطِيعْ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ ط إِنَّ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ۝

**“IF YOU OBEY THE MAJORITY OF THE PEOPLE ON EARTH THEY WILL TAKE YOU ASTRAY FROM ALLAH’S PATH. THEY FOLLOW NOTHING BUT CONJECTURE AND DO NOTHING BUT LIE”.**

[SURAH AN’AAM 6 : 116]

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رُكَّعُونَ ۝

**“YOUR (REAL) FRIENDS ARE (NO LESS THAN) ALLAH, HIS APOSTLE, AND THE (FELLOWSHIP OF) BELIEVERS, - THOSE WHO ESTABLISH REGULAR PRAYERS, AND REGULAR CHARITY, AND THEY BOW DOWN HUMBLY (IN WORSHIP).”**

[SURAH MAA’IDAH 5 : 58]

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ ثُمَّ لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ ۚ أُولَٰئِكَ هُمُ الصَّادِقُونَ ۝

**"THE (TRUE) BELIEVERS ARE THOSE ONLY WHO BELIEVE IN ALLAH AND HIS MESSENGER AND AFTERWARD DOUBT NOT, BUT STRIVE WITH THEIR WEALTH AND THEIR LIVES FOR THE CAUSE OF ALLAH. SUCH ARE THE SINCERE."**

[SURAH HJARAT 49 : 15]



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